Banner and Advocate.

PITTSBURGH, JUNE 27, 1857.

TERMS.—$1.50, in advance; or in Clubs $1.25; or, delivered at residences of Subscribers, $1.75. See Prospectus, on Third Page.

RENEWALS should be prompt; a little while before the year expires, that we may make full arrangements for a steady supply.

THE RED WRAPPER indicates that we desire a renewal. If, however, in the haste of mailing, this signal should be omitted, we hope our friends will still not forget us.

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DIRECT all Letters and Communications to REV. DAVID McKINNEY, Pittsburgh, Pa.

THE attention of ministers and Sessions of the Presbytery of Allegheny City, is called to the meeting at Concord, on next Tuesday.

A CHURCH ORGANIZED IN KANSAS CITY.—A Presbyterian church was organized in Kansas City, by the Rev. Messrs. Bracken and Symington, Mo., on the 1st Sabbath of April. The labors of Mr. Symington are divided between this place and Westport. A call is made for aid in erecting a church in the former place.

SERMON ON DOMESTIC MISSIONS.—We are much pleased to learn that Dr. Howard, of our city, will preach, in the Second church, on Sabbath morning next, his sermon delivered before the late General Assembly on Domestic Missions. We listened to the sermon once with great interest, and would be pleased to hear it again; and would invite all who conveniently can attend, to be present.

MEMOIRS AND WRITINGS OF REV. DR. LINDSLEY.—A memoir of the late Rev. Philip Lindsley, D.D., edited by the Rev. W. B. Sprague, D.D., with a selection from his writings, will be published during the next year, by Lippincott & Co., of Philadelphia. Persons having in their possession any of the Doctor's letters, or any facts of interest concerning him, are requested to forward the same to Prof. N. Lawrence Lindsley, Lebanon, Tenn.

Colonization.

It has been recommended by our General Assembly, and partially attended to by our churches, that a collection be taken up on the Sabbath immediately preceding, or on that succeeding, the Fourth of July, for the Colonization Society. We wish that the custom were universal; either directly on behalf of the Society, or for some one of the plans for accomplishing the great object had in view by the Society. In another column we give an article on the ASHMUN INSTITUTE. This school is worthy the cordial liberality of the Christian, and the friend of the colored race. Let it be favorably remembered.

Not all Satisfied.

The Second Presbyterian church, Cincinnati (N. S.) have, by a vote of twenty-five to sixteen, protested against the action of the Assembly at Cleveland, leading to a division of their body.

The *Journals*, North, with the exception of the *Christian Observer*, of Philadelphia, sustain the Assembly, and say the action was not divisive. They hence cast the responsibility on the South. The *Observer* thinks differently, and sustains the South. A Southern New School Assembly is not likely to draw off the Northern conservatives; but the result may be their separation from the extremists, either by a *third* organization, or by a return to the Old School.

Union of the Associate, and Associate Reformed Churches.

The Basis of union between these two bodies having been adopted at the late sessions of their highest Ecclesiastical Courts, the connexion is likely to be consummated. It is to take place in one year from the adoption of the instrument. Whether it will make *one* body or *three* bodies out of two, is yet to be determined. There is still some variety of sentiment among the members. We trust that it will not result in farther splitting among Presbyterians. We would never crowd together those who cannot agree; but would hope that among the truly orthodox there will be found some one existing denomination in which such as cannot adopt the Basis may find for themselves a happy home, and a suitable field for labor.

A RATIFICATION meeting was held in our city, on Monday evening last, by members of the two Churches, at which resolutions were adopted declarative of a purpose to act together from the present time.

The Fourth of July.

We see, in many of our secular exchanges, the annunciation of loud calls to preparation for celebrating the anniversary of the Declaration of Independence. The end professedly in view we commend; but the manner in which that great national event is commemorated, does not always meet our approbation. The reading of the celebrated document is highly proper; and patriotic orations are proper; and a good dinner may be unobjectionable; and against the consumption of a little powder on that day, we should not declaim with any great violence, whether the thing were done by large boys or small ones. And we would find no serious fault with the ladies if they should choose to take an airing on that day—a promenade or a sail, and participate in becoming festivities. But we object seriously to the drinking which is usual, and the carousing, and the party political declamation and abuse, and to the vain boasting, which are so common on the occasion. We disapprove, also, of the extreme selfishness often manifested. The day should be one of generosity. A time for the bestowing of gifts, for raising means for the spread of knowledge, and for the advancing of "virtue, liberty, and independence."

Insanity and Religion.

The numerous cases in which we find insanity developed in connexion with religion; sometimes seemingly but co-existent, at others apparently springing from it as a cause, and often leading to the most disastrous consequences, makes the subject one of immense importance. Its importance concerns every individual; but especially does it devolve upon the Christian minister responsibilities which he should deeply feel. In cases of mental disease the minister, as being the man charged with the cure of souls, is first sent for, and is mainly relied upon. He ought hence to be a man well instructed, and possessed of great discriminating powers. He should be able to discern the character of the disease, to ascertain its cause, and to apply a remedy. Does it need to be treated by the physician? Or by the minister of Christ? Or by both? Can he direct to the proper medical adviser? Or are Gospel remedies the things needed? Is the patient in a state to receive these? Does the minister know how to apply them—how to discriminate—how rightly to divide the Word, and give to the insane one (often the distressed and disconsolate, the dejected or the tortured,) a portion in due season?

The mutual influence of body and mind upon each other, is very great, and should be intimately known. The physician needs to know it, that he may call in the minister to his aid; and the minister needs to know it, that he may turn over a case partially, or chiefly, to a physician. The professions, both, doubtless, are very much at fault on this subject. Ministers especially, as having the deeper interest in charge, are sinfully negligent of the acquisition of knowledge which will qualify them for the effective discharge of their duty toward those who resort to them for relief. There should be far more attention than what has been common, paid to the *causes* of mental distress, and far more close and discriminating observation upon the influence of remedies. Every case must have its peculiarities, but still there are generalities under which particular cases may be classified, so that experience may be made highly valuable.

But we do not mean to write a treatise on the subject. We would merely call attention to it, and give an intimation directing inquiry. In the June number of the *Eclectic Magazine*, we find an excellent article. It is from the *London Quarterly*, and is a Review of three important works: *The power of the Soul over the Body, considered in relation to Health and Morals*, by GEORGE MOORE, M. D.; *Essays on the partial Derangement of Mind, in supposed Connexion with Religion*, by JOHN CHEYNE, M. D.; *The Use of the Body in relation to the Mind*, by GEORGE MOORE, M. D. The article was prompted by the recent tragical end of the eminent Hugh Miller, of Scotland. It is quite too long for our columns, but copious extracts will be both interesting, and promotive of the end we design.

The Reviewer says:

Not only is the body influenced by the mind, which most know, but also the spiritual mind is influenced, in its progress or deterioration, by the body, which fewer understand. Hence Dr. Moore has written upon *the morality of the stomach*.

We are hedged in by laws which are really what the Median and Persian only pretended to be—unalterable. Men may modify or direct, but they cannot alter the laws by which the acorn becomes the oak. If the seed of the oak is cast on the sea, or set in the sands on its shore, or exposed to the atmosphere on a stone or on the hard soil, it will not grow; because it is subject to laws which all these circumstances violate. And similar remarks are applicable to every organized body with which the wants or the fancies of man induce him to deal. Steam and the electric fluid will obey him, if he will first of all obey them. Steam will do his bidding, if he will investigate the constitution of that most subtle machinery, in which alone the laws by which it is hedged in, will permit it to work. And the electric fluid will pass under the ocean, and carry his message to earth's poles, if he will expend millions for inventing for it that machinery without which its marvellous powers will yield him no obedience.

And to follow up these cases a few steps further, for the sake of illustrating the maxim, that man and his world are hedged in by laws so stern and unyielding, that in other instances they either enforce obedience or result in death—let us look at the ship, richly freighted with human life or material wealth, which steam, obeying its own laws, is urging over the unwilling seas, winds and waves fighting together against its progress in vain. What a glorious vision for him whose thoughtful mind is stored with materials for filling up the vast chasm between the Indian's first rude attempt to make a road on the waters, and that gallant ship! On she sails, man's pride, and glory, and faith! An explosion more terrible than thunder shivers the goodly vessel into fragments. That fearful crash that shook the stout heart of every sailor on board—that momentary climax of human misery, too awful and too profound for words to body forth—the floating spars, the sole remains of that noble vessel—what do they tell us? They simply tell us that some one of the laws by which steam is hedged in had been violated, and that it exacted death in some of its most terrible forms as the penalty.

But, further, a machine may not only be destroyed at once, but also damaged, and so become more or less unfit to fulfill perfectly its functions. Or, there may be latent evils at work, counteracting some one of its laws, but so slowly that the fatal issue comes on at last almost unperceived. Such has been the origin of the destruction of some steam machinery. There has been a weak or faulty part overlooked or undervalued, which was, however, contrary to the laws by which steam (to employ the phrase of another) "is hedged in;" and when, in its certain march, the evil reached the prescribed degree, the engine was destroyed by the laws of its own steam.

And this is strictly applicable to that organized machine which is hedged in with the unalterable laws of health and disease, of life and death—the human body. Not only will some sudden and palpable disaster—the knife thrust into the heart—produce instant death, but there are other evils, fostered either by ignorance or a wilful violation of known laws, which will gradually, but as surely, prepare the body for premature destruction, or inefficiency, as the overlooked or disregarded mischief in the steam machine. For just as we have seen mechanical instruments laid aside as useless, because some law of their constitution had been gradually violated, so have we seen human bodies prematurely laid aside as useless, for like causes, either in the sick chamber or the lunatic asylum. And the two cases are philosophically, and not fancifully, parallel.

"That mental derangement may originate in superstition or fanaticism—by either of which, behind a visor of religious zeal, all sobriety of mind is invaded, to the interruption of social and domestic duties—will be understood by those who know that insanity, in the predisposed, may arise from any cause that excites, at the same time that it agitates, the mind. But that true religion which removes doubts and distractions, explains our duties, and reconciles us to them, and teaches that all things work together for good to them that love God; and thus not only guides, but supports us, as we toil through the weary maze of life; which, in every pursuit, demands moderation and method—that true religion should be productive of insanity, is not easily credible, and would require the clearest evidence."—*Page* 131.

Again, he elsewhere expresses himself thus:

"We firmly believe that the Gospel, received simply, never, since it was preached, produced a single case of insanity; the admission that it has such a tendency, ought never to have been conceded to the enemies of the Cross. We have granted that fanaticism and superstition have caused insanity, as well as they may; nay, derangement of the mind may often have been caused by the terrors of the law; but by the Gospel—by a knowledge of and trust in Jesus—*never*."—*Page* 144.

And the testimony of Dr. Moore is to the same effect. Thus we read:

"Some say religion is a frequent cause of insanity. No; true religion is the spirit of love, and of power, and of a sound mind; ever active in diversified duties and delights, and always busy in a becoming manner, and in a decent order. But the wild notions, unmeaning superstitions, spiritual bondage, unrequired and forbidden rites and ceremonies which wayward men have substituted for the liberty of God, begin in disobedience and end in darkness.—*Power of the Soul over the Body*, p. 296.

What is denominated *religious insanity*, is the result, doubtless, of bodily disorder as well as of moral delinquencies. The Reviewer, speaking of the spiritual condition as influenced by disorders of the body, says:

By investigating the influences of food and drink on the mind, we soon discover the strongest motives for self-denial, and learn many a lesson concerning the nature and extent of our responsibility. The comfort and efficiency of the intellect, nay, the moral perception, manliness, and virtue of the mind, depend greatly on our use of aliment; and in the very means by which we sustain the strength of the body, or most directly disorder its functions, we at the same time either fortify or disable the brain. It is of course known, that the physical nature of man depends upon his food; but it is less known how much the moral nature depends upon the physical nature; or what changes in the temper and disposition are introduced by physical influences.

Dr. Cheyne remarks, that he never "saw a case of mental derangement, even when traceable to a moral career, in which there was not reason to believe that bodily disease could have been detected before the earliest aberration, had an opportunity offered for examination." And the same highly religious and scientific authority adds, "Not only does every deranged state of the intellectual faculties and the natural affections depend upon bodily disease, but also derangements of the *religious and moral sentiments* originate in diseases of the body." Hence it can be explained, that the sinking of despair is not more dreadful or extreme than the hopelessness which depends merely upon the disease of the *nervous system*. But what warnings are conveyed by such facts to him, who, instead of mastering his appetites, the indulgence of which is the fruitful parent of so many diseases, is mastered by them!

In speaking of conscience—*even conscience*—as affected by health and disease; and especially by the excessive use of ardent spirits, opium, tobacco, and other narcotics; he adds:

Since, therefore, disease affects this guide to all right conduct, it becomes important to ascertain the difference between a sound and an unsound conscience, in cases in which the condition of the bodily health must be taken into the account. Painful and humiliating as such a view may be, it only confirms the maxim so often otherwise proved, that God does not interfere with the laws of nature; and therefore adds its warning voice to urge the duty of mastering those passions and appetites whose indulgence leads to more bodily ailments than the legitimate wear and tear of a long life. All disobedience to Divine laws, says Dr. Moore, whether natural or moral, must be followed inevitably by suffering and disorder. In such cases, which the careful Christian minister is sure to meet with, the irregularity of the condition of the conscience may help to detect the true cause; for relief, without the adequate causes of confession to God, repentance, faith, and love, cannot be genuine experience, and may fairly, therefore, point to some bodily disturbance which affects the whole mind. Indeed, this theory has been confirmed beyond doubt at the dying-bed, where it has been so often needed to satisfy weaker minds, which longed to see the undisturbed departure to his heavenly mansion of one who has so often proclaimed the power of religion to triumph over death. The occasional dark cloud which enveloped the mind of Dr. Scott, the commentator, during his last illness, is justly accounted for by noting the time when it periodically returned: that is, says his biographer, "it always came on with the daily paroxysm of fever." Dr. Scott himself took this view of his case, as its true solution. And the testimony of another (medical) writer is pregnant with instruction to the careful and thoughtful spiritual visitant of dying-beds: "Good men may be unreasonably depressed, and bad men elevated, under the near prospect of death, from *the mere operation of natural causes*."

Of the Christian graces, HOPE is one most intimately connected with the soul's joy. *Hope is an anchor of the soul. We are saved by hope. Hope unto the end. Hope maketh not ashamed. Hope thou in God.* But even hope, so essential to human happiness, whether the soul contemplates time or eternity, has its operation controlled very much by the physical condition.

Disease soon changes a buoyant into a desponding nature; and this again reacts upon the body, and weakens it still more. The medical statement of the case is this:—indigestion will produce despondency, even when there is no *moral cause* to account for the destruction of hope. And the essence, it is said, of that species of monomania which is commonly called melancholy, and *which always depends upon bodily causes*, is the suppression of hope. Of course, this is not the whole statement of the case. The inconsistent follower of Christ can give another account of the loss of his hope; and it is the part of a skillful spiritual guide to ascertain the true cause of the malady, that he may be able to prescribe the proper course to be pursued. The forty-third Psalm exhibits very beautifully and truthfully the process of "the soul from despondency to the recovery of hope.

Dr. Cheyne once heard a lady of high Christian principles, whilst laboring under hopelessness from bodily disease, declare that God had doomed her to destruction, and was promoting his decree by means of the ingratitude of her dependents. An anxious dread of some temporal evils, with which attacks of *hoplessness* may begin in pious persons, often retires before the more dreadful anticipation of everlasting destruction. Such persons imagine they have been deceiving themselves with false hopes, and that they never had within them the root of true religion. In extreme cases of this kind there is frequently the temptation to suicide. But that such a state of soul may spring from bodily causes is confirmed by a remark of Dr. Burrowes, "that the operation of certain medicines in such persons has removed a propensity to suicide." It was remarked of the late Hugh Miller, that if he had overcome his reluctance to resort to drugs, and taken the prescribed dose on that fatal night, the catastrophe might have been averted.

But we cannot pursue the very excellent course of remarks, in which the article abounds. We merely add the expression of a hope, that our ministerial brethren will make the matter a subject of some attention; and, as but few of them can have opportunities to attend minutely to the acquisition of a knowledge of the *healing* process, they will bestow especial care upon the *preventive* remedies. Teach those things, and practice them also, which belong to the preservation of a *sound mind* in a *sound body*.

The Trials of an Editor.

We are much obliged to a friend, whom our eyes have never yet beheld, for the following article. We trust that it will be read, and be regarded as all in point, except the signature. That should have been SOMEBODY, rather than NOBODY. But we shall let him pass in his modesty, since we are told that before the High and Holy one, *all nations are as nothing*.

An editor may be supposed to become very indifferent to fault-finding, and not to be moved, unless by something very severe. This is ordinarily, with the religious press at least, a very great mistake. He has his sensibilities; and they may become even more acute by their being operated upon. He has set himself for usefulness in the Church and the world, and desires also success in business. Neither of these can be accomplished unless he shall make himself extensively acceptable. To this end he proposes to himself a subject, or class of subjects, lays his plans and pursues his course, turning to the right or to the left for no one. And still he needs to know the effects of his doings—their acceptableness, and their influence both upon the critics and the masses—that he may wisely modify his movements, and adapt them to the end at which he aims. An editor needs information—needs it from many, and never is unthankful for suggestions which come to him in fraternal faithfulness, provided only that he is treated with respect, and not too seriously importuned nor worried with long lectures.

But as to his trials, or rather *some* of them, listen to our correspondent. He founds his remarks upon,

Job xiv: 1.—Man that is born of a woman is of few days, and full of trouble.

Here is a good text for a sermon on the trials of an editor. Whether his days be few or many, they surely are full of trouble. No man need have more. He has his personal and relative trials, his bodily aches and pains, and his mental conflicts, as well as other men; and then he must try to please those whom he never saw, and receive the rebukes and censures of the very ones whom he tries to please and benefit. He offers the very best he can find to his friends and his enemies; and yet they are ready to reproach him, because he does no better—although, it may be, they have not paid him for his labor.

A list of his trials would be as long as a description of a modern belle's wardrobe. His patience, as well as his eyesight, is tried, in reading a multitude of manuscripts, some of them as unreadable as Arabic to a donkey. And then he must select what he thinks the best, and consign the residue to the flames. But woe to him now; for some good but disappointed brother will send him a violent Philippic for rejecting his article, albeit neither the editor nor the compositor could read it! All this, however, he must bear patiently, conscious of his own rectitude. Some years ago—for I am getting old—a friend of mine wrote an article for the paper, but it did not appear. In his trouble, he consulted me about it; he thought of writing a sharp letter to the editor, for he did not like *silent contempt*. His article had been treated in that way, but he was not disposed to be silent. I told him he had better just keep still, for editors were an independent sort of beings, and would do *just as they pleased!* And so I think they should!

Not only for rejected articles are they censured, but for printed articles, too. No one who has ever been in a printing office—as I often have, and in former days even in the editor's sanctum, too—I say no one who has ever been in a printing office, or even seen a single type, can look on a printed sheet, and not be filled with wonder at the few errors in it; scarcely one in a whole column, or even on a whole page! And yet many a man who has sent an article to the paper in such a hand that twenty printers could not read it, will fret, and scold, and growl for a month, because it is not correctly printed in every particular, even to the dot of an "i," and the cross of a "t." The very fact that he writes in such a hand, is proof of his impatience; and hence the editor had better beware how he deals with such articles. In any case, he must expect trouble. It is woe if he rejects, and a double woe if he prints!

And then there is every variety of taste among his readers. Some abominate long articles, and others are quite as much displeased with short ones. Some want solid matter, others light; and some are so unreasonable as to find fault if every article in every paper is not just to their taste and liking; as if the paper were made for them alone; and as if there were not five thousand families and twenty-five thousand readers to peruse the very same sheet! Why, a newspaper is for every body, and hence there should be something in it good for every body; and so a religious paper is not for ministers only; nor for Church members only; nor for the old or the young exclusively; nor for established Christians only; or the inquiring only; it is for all; and hence should be in a measure adapted to all. But of this adaptation, the editor is the judge; and it is presumption in his readers to call him to account; as if they were the only persons in the world, and both the editor and his paper were made for them!

For myself, I seldom now read a series of articles on any subject. But it was not so with me twenty or thirty years ago. Then these were the very articles from which I derived most benefit, and in which I most delighted. Then I read every word in every paper. And as I was then, so very many may be now; and shall I complain because the editor sees fit to gratify these earnest and attentive readers? They may be few in comparison of the whole, and yet I venture to say they are the very ones who receive most benefit from the editor's labors, and the labors of his correspondents. Some read little besides their paper and their Bible, for the good reason that they have little else to read. I remember, long, long ago, lying awake in my bed at night, trying to devise ways and means to raise a dollar to enable me to take a religious paper, and could not do it! Others may be thus situated now, young persons in irreligious families, and they are the ones who *devour the whole paper*, the long series of articles and all; and they are the ones, too, who are most benefitted; looking forward, it may be, to the work of the ministry, as I was, and learning their first lessons of theology, as I did, from the religious paper; and who shall complain if these babes are furnished with their *cup of milk*? Mr. Editor—pardon me, my tears fall here—if there be but one such among your readers, your labors are not in vain. There are more than one. Why, one of your papers is handed by me to a neighbor, and after he reads it he sends it far, far West of you, to a friend, who has no other religious reading! So, go on, and God bless you! You are doing a great and a good work. Let cynics growl, if they please. With a conscience void of offence, you may repose in peace; and in a coming day you shall reap an abundant harvest. If you have your trials, you also have your pleasures; and for your encouragement, know that in this sinful world no great good has ever yet been accomplished without effort, self-denial and sacrifice; and often the most useful are the most censured.

NOBODY.

American Sunday School Union.

The New Orleans *Evening Times* contains a notice of efforts and progress of this Institution in the South-West. We are pleased to see that Dr. J. S. Copes, of New Orleans, has been appointed a Vice President of the Union. The *Times*, speaking of the principle of the Parent Society, "to establish a Sunday School wherever there is a population destitute of it," says:

On this broad plan, the "South-Western Sunday School Union" has been organized in our midst, auxiliary to the parent Society, but under the entire guidance and control of Southern men. They have established a Sunday School Depository in this city, which they are endeavoring to endow, and to keep amply supplied with the publications of the "American Sunday School Union," for the immediate accommodation of the South-West; and to this they ask the attention and aid of all the friends of Sunday Schools, thus to quicken and strengthen this noble cause in all the South; and it is truly gratifying to see such names as that of our respected fellow-citizen, Dr. Copes, connected with it.

FEMALE HIGH SCHOOL, LOUISVILLE, KY.—The new and spacious edifice for the accommodation of the Female High School, established by the Presbyterians of Louisville, has been completed, in part. This institution continues highly prosperous. The Principal is Prof. S. R. Williams, formerly Professor of Natural Sciences in Jefferson College, Pa., and afterwards Principal of the Female Seminary at Sewickley, Pa.

Eastern Summary.

BOSTON AND NEW ENGLAND.

The BOWDOIN STREET CONGREGATIONAL SOCIETY is reported by the *Puritan Recorder*, to have lately presented the Rev. Dr. Waterbury, $6,000, upon his resignation of that charge, as a token of their appreciation of his services, and of the regret felt at severing the ties between pastor and people. Quite a different spirit is not unfrequently seen, in the dissolution of pastoral relationships.

The HON. N. P. BANKS, late Speaker of the United States House of Representatives, was nominated for the office of Governor of Massachusetts, by the American State Convention, on the 16th inst. He has since accepted the nomination. Eliphalet Nash, of Springfield, was nominated for Lieut. Governor, and John H. Clifton for Attorney General. This Convention declared its adhesion to the resolutions of the Springfield American platform, but repudiated those lately passed by the American Convention at Louisville.

The celebration of the BATTLE OF BUNKER HILL, and the inauguration of the Statue of General Warren, on the 17th, was the great event of last week. Immense crowds of citizens were present, and a large number of distinguished gentlemen from a distance. Among the latter were the Governors of New York, New Jersey, Connecticut, Rhode Island, and Vermont; the Mayors of Baltimore and Montreal; Senator Mason, of Virgina; Judge Breese, of Illinois; George Peabody, Caleb Cushing, and many others. The procession was about one hour in passing a given point. The Free Masons, with their varied and imposing regalia, numbered some one thousand five hundred. The statue of Gen. Warren was within an immense pavilion, holding seven thousand persons. Addresses were made by the Hon. G. Washington Warren; Gov. Gardner, of Massachusetts; Gov. Duer, of Rhode Island; Gov. Holly, of Connecticut; Mr. Mason, of Virginia; R. C. Winthrop, Hon. J. P. Kennedy, of Maryland, and others. But the great speech of the occasion was by the Hon. Edward Everett. This was in the best style of the gifted author, and was frequently applauded.

The 19th class of Teachers of EX-GOVERNOR SLADE'S BOARD OF NATIONAL POPULAR EDUCATION, will assemble at Hartford, Conn., on the 7th of August, and leave for the West on the 19th of September. Among the requisites of applicants, *thorough* acquaintance with the common branches of an English Education, *some experience* in teaching, and *decided piety*, are mentioned. During the few weeks spent at Hartford, before leaving for the West, a course of gratuitous instruction, preparatory to the work in which they are about to engage, will be given. Every one sent out under the auspices of this Society, is expected to teach *at least* two years, except in cases of decided failure of health. The traveling expenses to the West are paid by the Society. No second-rate teachers are wanted.

The appropriations from the STATE TREASURY OF CONNECTICUT, for the last five years, for benevolent, literary and patriotic purposes, amount to the handsome sum of $268,966.96. Can any one tell the sum appropriated by the rich and powerful State of Pennsylvania to similar objects in the same period?

A benevolent layman of Connecticut has proposed to be one of fifty that will purchase FOUR THOUSAND ACRES OF LAND, in the West, at a rate not exceeding $1.50 per acre, for sites for churches, parsonages, school houses, and church lands, for eighty Congregational churches, in Minnesota and Kansas.

NEW YORK.

Immense crowds congregated at the wharf, along the streets, and in the Park, to greet the CENTRAL AMERICAN INVADER, GENERAL WALKER. Yet the conduct and character of the multitude was not such as to assure Gen. Walker, that his reception was at all flattering. The confusion was great, the rudeness indescribable, and the whole affair altogether shabby. Mr. Vanderbilt will most probably bring the General before the Courts, to answer for his conduct toward the Accessary Transit Company, while in Nicaragua. When will Americans cease to lionize every mere adventurer that crosses their pathway?

The city seemed on the verge of a FEARFUL REVOLUTION, on Tuesday, the 16th. A writ was issued against Mayor Wood for resisting the laws, but the Police captain who served it was summarily thrust out of the office. He was reinforced by fifty men, who were beaten back by the Mayor's forces, with much bloodshed. Meantime, the Park was filled by the vilest, most desperate, and lowest of the population, loudly in favor of the Mayor. The aid of the 7th Regiment, just about to leave for Boston, was called in, when the disturbance was quelled without farther violence, and the Mayor surrendered himself to the authorities. A large number of indictments are hanging over his head, on which he will be brought to trial. This is the first time since the Astor Place riots, eight years ago, that it has been found necessary to call out the military to enforce the laws. The next day the Governor of the State of New York was called from the procession, at Boston, and the 7th Regiment quickly afterwards, to return, because of apprehended outbreaks; fortunately, quiet was restored.

The Semi-Annual meeting of the NEW YORK STATE TEMPERANCE SOCIETY, was held at Albany on the 16th. About fifty delegates were present. The new Excise law was earnestly discussed. The following resolutions were at length adopted:

First: That the true law of temperance is total abstinence, and the true rule of legislation, prohibition; *second*, that exertion to secure the latter must not be relaxed; the *third* disclaims responsibility for the Excise law;

Resolved, That while we differ as to the value and efficiency of certain provisions of the late Excise act, we will continue united and importunate in our demands for a law of entire prohibition as the only efficient remedy for intemperance.

During the meeting, Mr. Delavan stated that if the Society did not pay its debt of $6,000, he would do it himself.

The New York publishers of the REV. C. H SPURGEON have already remitted a large sum to him. The profits are great, owing to the immense sale.

Among the works which the Appleton's have in press, is the NEW AMERICAN ENCYCLOPEDIA, in fifteen large volumes, octavo.

The new work about to be published by Mr. Dodd, on POPULAR AND FASHIONABLE AMUSEMENTS, is from the pen of the Rev. D. R. Thomason Coxe, Secretary of the American Industrial Association.

The TREES in the Parks and private grounds are suffering very much from the attacks of the canker worm.

JOHN C. STEVENS, eminent for enterprise, wealth, and integrity, died last week, at his home in Hoboken, New Jersey, aged seventy-two. He was one of the family of brothers so long and successfully connected with canals and steamboats. He was a liberal supporter of the Episcopal Church.

The belief in the disastrous effects of the COMET, is said to have prevailed so widely among certain classes, as to lessen greatly the deposits in the Savings Banks, on the day on which its work of destruction was to have taken place.

The ASSOCIATE REFORMED PRESBYTERY OF NEW YORK has dissented from the action of the General Synod of that Church, in adopting the basis of union with the Seceder Church.

Mr. Hecker, editor of the *Churchman*, (Episcopal,) has opened a MISSION CHAPEL in the *Churchman* buildings, 256 Madison Street.

We take the following description of the NEW CHURCH, in process of erection for Dr. Spring's congregation, from an exchange. Every thing connected with the "Old Brick," will interest many of our readers:

The New "Old Brick Church."—Rev. Dr. Gardiner Spring's congregation occupy temporary quarters in Hope Chapel. Their new church is to be built at the corner of Fifth Avenue and Thirty-Seventh Street. The size of the lot is one hundred feet on the Avenue, and one hundred and sixty feet on the street, and cost the congregation $58,000. The church is to be of fine, pressed brick, richly and elaborately trimmed with brown stone. It will have a front of seventy-five feet, and a depth of one hundred and forty-five feet. This includes the Session-room which will be situated in the rear. There will be a court yard between the church and the street, of fifteen feet.

The style will be the Corinthian. The main auditory is to be fifty feet in heighth, and with the galleries about two thousand persons will be seated. The building will have a stone steeple two hundred and twenty feet in heighth, which will contain belfry and clock. The lecture-room, Session-room, and the like, will be under the same roof, and connected in one *facade*, so that the harmony of the architecture will remain unbroken. The singing gallery will be behind the pulpit, elevated ten feet above the floor of the altar, with a *facade* of cagliola Corinthian colums. It will cost $140,000.

PHILADELPHIA.

A large meeting of the HOLDERS OF RAILROAD BONDS, of Pittsburgh and Allegheny County, was held in the Exchange, on the 15th inst. Mr. John A. Brown was appointed Chairman, and Mr. J. R. Fry, Secretary. A statement of amount of bonds against the city and county was given, and also an account of the assessed value of the real and personal property of the city and county. Their ability to meet all their engagements was freely admitted. Resolutions were passed, stating that a failure on the part of the city and county to meet the interest falling due, would seriously affect the business relations of their citizens; expressing a firm conviction that their reputation for integrity will not be allowed to be impaired; and deprecating the effect of the proceedings of the late County Convention, and calling upon the people to counteract the effects of that Convention.

The friends of the HON. WM. B. REED, honored him with a public dinner at the La Pierre House, on last Monday, previous to his departure for China.

"INDEPENDENT," of the *North American*, upon his return from the late railroad excursion to the West, states that he traveled three thousand five hundred miles, in an absence from home of twenty days, and that he rested thirteen of these.

The EPISCOPALIANS of the Quaker City do not allow their zeal in church extension to be intermitted. They have a fine new church now in progress; and on the 26th of May the corner stones of two new enterprises were laid in one afternoon. The smaller edifice is to be called Trinity Mission Chapel, and is situated on the corner of Twenty-Second and Locust Streets. The larger edifice to be called the Church of the Holy Trinity, is located at the corner of Walnut Street and Rittenhouse Square, one of the finest points in the city.

The NATIONAL SAFETY FUND, of Philadelphia, has now a capital of $1,500,000, in real estate, mortgages, ground rents, and other first class securities.

The REV. T. S. JOHNSTON, of the Mantua Presbyterian church, has commenced out-door preaching, on Sabbath afternoon, in that beautiful part of the city. The audiences are encouraging, and the attention to the preaching of the Word, good.

TWO BENEVOLENT GENTLEMEN have pledged themselves to the editors of the *Presbyterian*, for one thousand acres of land, each, for Waldenses wishing to come to this country.

THE *Banner of the Cross*, in Philadelphia, and the *Churchman*, of New York, formerly agreeing in High Churchism, are now engaged in a fierce war of words, breathing but little of the spirit of Christ.

The CIRCULATION of the Presbyterian *Sabbath School Visitor*, has reached fifty thousand. It is published semi-monthly, at $7 for forty copies, $10 for sixty, and one hundred for $17.

Ecclesiastical.

Rev. ROSS SEVENSON has been called to West Kishacoquillas, Pa.; also to Farmington, Ill. We have not learned whether Mr. Stevenson has decided on accepting either of these calls.

Rev. JOHN M. GALLOWAY'S Post Office address is changed from Steubenville, Ohio, to Clearfield, Pa., whither he has removed to take charge of the Presbyterian church in that place. Correspondents and others, will please note the change.

Mr. JAMES A. MCINTYRE, a student of the Western Theological Seminary, was licensed to preach the Gospel, by the Presbytery of Allegheny City, on Tuesday, the 16th inst.

Mr. THOS. G. SMITH has received a call from the Fourth church, Cincinnati, Ohio; Mr. Thos. F. Courtleyow one from the church of Williamsburgh, Ohio; and Mr. James H. Clark, one from the churches of Pisgah and Somerset, Ohio.

The pastoral relation existing between the Rev. S. F. PORTER and the churches of Frenchtown and Kingwoood, New Jersey, has been dissolved, by the Presbytery of Raritan.

Rev. LEWIS GANO'S Post Office address is changed from White Hall, New York, to Albany, Illinois.

Rev. Mr. WOODROW, D.D., has removed from Worthington, Ohio, to Nicholasville, Ky., to take charge of the Presbyterian church in that place.

Rev. J. P. BRENGLE'S Post Office address is changed from Franklin, Decatur County, Iowa, to Leon, Iowa.

Rev. JOHN WISEMAN has received a unanimous call to become the pastor of the Presbyterian church in Greenfield, Ohio.

Rev. JOSEPH G. SYMMES was installed pastor of the First Presbyterian church, Cranberry, N. J., on the 28th ult., by a committee of the Presbytery of New Brunswick.

Rev. T. W. SIMPSON was installed pastor of the Springfield and Mount Paran churches, Md., on the 7th inst.

Rev. S. M. COOPER'S Post Office address is changed from Clearfield, Pa., to Walker, Centre County, Pa.

Mr. T. R. MARKHAM was ordained to the Gospel ministry on Sabbath, May 24th, by the Presbytery of New Orleans.

Rev. C. BEACH has preached his farewell sermon to the church in Woodville, Wilkinson County, Mississippi. The church is now vacant.

For the Presbyterian Banner and Advocate.

Theological Seminaries.

MR. EDITOR:—Prompted solely by a desire for the welfare of our Zion, I ask a small space in your columns, on the question of Theological Seminaries. The subject is one involving, deeply, the cause of Christian beneficence, and for this, as well as many other reasons, should be seriously considered and discussed. The present juncture seems to be appropriate for such discussion. We need light, and light is elicited by sober discussion. The design of the writer is not so much to discuss this question himself, as to evoke discussion from abler pens. As to the policy of establishing and endowing Theological Seminaries, we regard it as not only wise and judicious, but as fully settled, and not now to be reconsidered. Some disadvantages, we freely confess, attach to the training of young men for the ministry, in Theological halls; yet the advantages, all things considered, so manifestly preponderate, as to preclude all just ground of controversy on this phase of the subject. There are, however, two other phases of the question, which are by no means so obvious, and which ought to be much more fully considered and examined by the whole Presbyterian Church. I mean, 1st, the multiplication of Theological Institutions; and 2d, the multiplication of Professors in those Institutions.

There is quite a general impression, Mr. Editor, abroad in the Church, that the manifest tendency to multiplying Theological Seminaries in the South and West, is injurious and unwise. Dr. Prime, of the New York *Observer*, develops this impression, in a late issue of his excellent periodical, in the following language, viz: "The Old School Church is pursuing the very doubtful policy of multiplying Theological Seminaries in the West, [he might have added, the South,] instead of fostering one or two, that will, with far greater economy and efficiency educate all the students the churches will furnish. One first-rate school is better than half a dozen second-rate." A large majority of the Church, I venture to affirm, both ministerial and laical, will cordially respond to the justice of these remarks. Can there possibly be any *necessity* for some half a dozen such Institutions at the present time, in our branch of the Church? Certainly not. And if not demanded by the necessities of the Church, the policy of their multiplication evinces a blind extravagance of both men and money, in their support and endowment. At the present time, we have not more (if so many,) than three hundred students prosecuting study preparatory to the ministry. Of course, three Institutions instead of six, with one hundred students in each, could conveniently accommodate them all. Nearly one half of this whole number has often been at Princeton at one time, without any complaint, so far as known to the writer, that they were overstocked. What loss could possibly accrue to the cause of ministerial education, from a reduction from six to three Theological Institutions? The three South of Mason's Line, at Prince Edward, Columbia, and Danville, have probably, all told, not more than one hundred students. Why should not these three be engrossed in one first-class Seminary, located at either of those places? What a saving of men and money! What increased efficiency would probably be given to the whole business of Theological education! Instead of three feebly sustained, sickly Institutions—gasping for life, with an aggregate of less than one hundred students—a Theological school of the first grade in the number and qualifications of its Professors, in the completeness of its endowment, and in the number of its students, would at once rise up in the South, and would be to the whole South, what Princeton, thirty years